

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, APRIL 21, 1843.







## NOTICES

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### Notice to Subscribers.

Bills are enclosed with the present number of the Liberator; to nearly all our subscribers who are in arrears; and it is respectfully and earnestly requested

that they will favor us by forwarding the amount to the General Agent, with as little delay as possible. Our necessities are urgent. Money will be forwarded before any postmaster without expense. Should any error be discovered, it will of course be promptly rectified as soon as made known.

We will not enclose money, also, use a little exertion to induce a wealthy anti-slavery lecturer into our families in his town, by obtaining the names of at least two persons, to be added to our subscription list? For how can the people believe, if they do not hear, the truths of the anti-slavery gospel? And how can the Liberator survive, if deprived of the support

**Tenth Annual Meeting of the American Anti-Slavery Society.**

This meeting will convene in the city of New York, on TUESDAY, the 9th day of May next.

**THE ANNIVERSARY** will be held in services to commence at 10 o'clock, A. M.

The business meetings of the Society will commence at 4 o'clock, P. M. of the same day, in Congress Hall, No. 406 Broadway, and will continue, by adjournments, from time to time, as usual.

The members of the Society, and its co-operating friends of freedom and justice in all parts of the country, are earnestly invited to be present on the occasion.

At no period of our history has there been greater need of wisdom in council, and vigor in action. To call to every individual whose heart bleeds for the bleeding slave.

The Executive Committee have received the most gratifying assurances of a large attendance from various districts of country, some of which are quite remote. They will prevent many from attending, whose zeal in the great work is generous and prompt. Where this difficulty cannot be otherwise overcome, they would recommend collections to be made; many individuals who would not aspire to speak as a matter will defray their expenses, and those who will, were for the cause, call, and lead to such a result.

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ing-houses, where the charges will be moderate, will be supplied to strangers, at the office.

By order of the Executive Committee,  
**J. S. GIBBONS, Chairman.**  
**L. M. CHILD, Rec. Sec.**

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**NOTICE.**

The first annual meeting of the Connecticut American A. S. Society will be held in Hartford, at Gibbons' Saloon, on Monday and Tuesday, the 15th and 16th of May next, at 10 1-2 o'clock, A. M. Friends of truth and right! it is earnestly desired and confident

ly expected that all reasonable efforts will be made to aid you, to be present to aid by your co-operation in the dissemination of the largest anti-slavery principles.

It is right to hope for, and reasonable to expect, the moral renovation of the world by the power of truth without it. No moral movement has ever been effectuated without it. By this mighty weapon, then, let the minions of Satan be driven back from their usurped dominion of the Son of God. Onward to the conquest, remembering that it is a conflict between the

eternal, immutable principles of truth, and the power of darkness,—that it is a warfare against and between good and evil, and that the weapons which are mighty through God, to the pulling down of all the strong holds of Satan. We say, then, an anti-slavery man and woman, gird on this mighty armour of truth, and come clothed with the pangly harness of nerve, nerved with the strength of truth upon the legion of darkness. With gushing tears, burning for the universal prevalence of freedom and righteousness, we say in the name of Him who came to proclaim deliverance to the captive, come. 'Come one, come all, before your minds the magnitude of the work to be accomplished, or the evils to be assailed. The daily manifestations of groans, and tears, and blood, need

this Society  
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 Fair.

It is expected that a number of the most distinguished, eloquent and talented in the cause, will be present to lend their aid in enhancing the interest of the meeting, among whom we hoped to be favored with the musical talent of friend Rogers' 'New-Hampshire Rainers,' the Hutchinsons.

In conclusion, the committee would say that the

impossibility of obtaining a place for the meeting at any other place, is the reason for appointing it thus early in the week. But there will be preaching of lectures by some of our friends present at the Saloon, on Sunday, at the usual hours, and evening.

Friends from abroad can be accommodated, who may choose to stop over night, at H. B. Burnstead or D. N. Brown, Bloomfield; Butler, Strong, Wethersfield; Josiah Case or Oleut, Manchester.

Friends who may come to the city, will call on E. B. Cunningham, No. 1, Central Row.

**LUTHER BARTLETT,**



## POETRY.

For the Liberator.

## GOD MADE THE SPIRIT FREE.

God made the spirit free—to worship Him,  
And Him alone—depending upon Him  
For purity, vitality, and strength,  
And, in return, to yield its being up  
In voluntary homage on the shrine  
Of pure and filial love. He made it free  
From every law or creed by man devised,  
Bound only by the perfect law of love.  
Should I, by fraud or force, to my own will  
Subject another's life, and bind his limb,  
And bid him for my pleasure toil; should not  
My soul be guilty in the sight of Heaven,  
Of a black, monstrous crime, scarce paralleled  
Among the giant sons of earth?  
But would I be a whit less culpable,  
Should I commit my soul to mortal's care,  
To be directed by another's views  
Of truth and duty, and to him submit  
Conscience and judgment?—at his bidding check  
The spreading pinions of aspiring thought,  
Investigation's limitless research  
Bring to a final stand, and to his mind  
Bow down as at the throne of the Most High—  
Even though that being were the holiest  
And noblest that the Hand Divine e'er formed?  
Should not I in both cases equally  
Infringe upon that holiest of all rights,  
A Father's hand hath on our race bestowed?  
The right to be, to think, to act, to move,  
According as the conscience leads God's law.  
We that are free should prize the treasure high,  
Whether of soul or limb, or life itself.  
Since that to yield, or compromise one point,  
Endangers freedom, and gives evil strength.  
The spirit must be free—and whose dare  
To throw a fetter round it, or to check  
That thirst for knowledge, that Jehovah willed  
Should be inwoven with its very life—  
Or falsely guide when for direction asked—  
May find, too late, how fearful is the doom  
He has himself prepared for his own soul.  
For I was thirsty, and ye gave me meat;  
In prison, and ye came not to relieve—  
Depart, ye workers of iniquity!  
Mid kindred spirits find your home prepared.  
And shall we think, because we seek to break  
The bond that binds a brother's limb to earth,  
We are fulfilling all that God requires?  
Nay, as the heavens are high above the earth,  
So is the toll to set the spirit free  
Above the mere enfranchisement of limb.  
How strikingly the wisdom of the Lord  
Blends with His love in this great moral war,  
In willing that that truth should break the chains  
That bind the captive at the sunny South,  
And, while that is accomplishing, the same  
All-powerful truth should be enfranchising,  
From sectarian, and from priestly power,  
And legal domination, human hearts  
Throughout the Northern realms of this fair land!  
God works by means, and whoso will may share  
The glorious toil of liberating man  
From every thralldom; whoso dares not join  
In the warfare, whoso e'er the cause  
That holds his spirit back, is yet a slave.  
Some agency, perhaps unknown to him,  
Stands between him and God, and o'er his soul  
Rules with tyrannic sway; nor can he taste  
The freedom of the Lord, till he hath slain  
His foe, and o'er his prostrate body marched,  
To join the fearless hosts of the Most High—  
To toil for others' good, not for his own—  
Till earth, redeemed from the primeval curse,  
Yield to the glorious reign of truth and love!  
Bath, Maine.

H. W. II.

From the Herald of Freedom.

DEAR N. P. ROGERS—I send you the following  
lines to be inserted in the Herald, if you think proper  
to do so. I am aware there is no poetical merit in them,  
but I think there is a point to them.

## BREAD AND BUTTER.

Alas! Priestcraft.  
Come now, my Muse, and help me sing  
Some truths that must be spoken,  
Of priestcraft, that accursed thing,  
Whose power must soon be broken.  
Let all the world attend my voice,  
And hear the words I utter;  
How priests priests the coward play,  
To save their bread and butter.  
Oh! what a cruel art they are  
Who 'sell their truth' by measure;  
Who make the truth a lie, for pay,  
And in the trade take pleasure!  
Turning and twisting in their trade—  
And, mercy! how they mutter,  
When any mortal dare invade  
Their rights in bread and butter!  
The poor, oppressed and groaning slaves  
Beneath their yokes may struggle,  
Because these lordly, priestly knaves  
Are busy at their juggle.  
They leave the drunkard all alone,  
To perish in the gutter—  
A higher interest they own—  
'Tis saving bread and butter.  
They whine and groan with priestly tact,  
And lengthen out their faces,  
When any one dare 'cross their track,'  
Or 'kick within their traces'—  
Just contradict a hiring priest,  
And what a groan he'll utter!  
He'll not allow it in the least;  
You touch his bread and butter.  
Humility within their heart  
Has long lain dead and buried;  
They can but act the coward's part—  
They act it well, unvaried.  
Should juries sit upon their souls,  
This verdict they would utter:  
'They died, poor sacerdotal fools!  
Of love for bread and butter.'  
Then let the truth be plainly told,  
How much so'er they fear it;  
Say, 'to work evil they are sold—  
Let all the people hear it.  
This scorching truth about them tell—  
No matter how they flatter:  
'They'd send us every soul to hell,  
To save their bread and butter.'  
Ye lordly priests, once more be MEN—  
Go, now, unteach your teaching;  
And ne'er preach foolishness again,  
For 'foolishness of preaching.'  
Go, make a suffering world rejoice  
At the great truths you utter;  
Nor let again the truth's voice  
Be hushed by bread and butter.  
Anniquam.

## EARLY PIETY.

When Nature sweetly smiles around,  
And heaven is beautiful above,  
And air is vocal with the sound  
Of minstrelsy from birds you love—  
Give Him the heart in early youth,  
And bow in worship and in praise;  
For sweet is innocence and truth,  
Where virtue smiles in childhood's days.  
True happiness is not the growth of earth;  
The search is useless if you seek it there;  
'Tis an exotic celestial birth,  
And only blossoms in celestial air.

[CONTINUED FROM FIRST PAGE.]

advocacy of the claims of the oppressed be essential to the character of a true Christian. If this be the truth, then an incorrigible pro-slavery or neutral church is an anti-Christian church. And to educate the family in such a church is to educate them in a false religion, which they must renounce before they can be saved; and the renunciation of which, as already observed, will be likely, under such circumstances, to be connected with the renunciation of the Bible itself! If you would do all in your power to shut up your children to the horrible alternative of either embracing a false religion, or else rejecting religion altogether, the most effectual way of securing the result will be, while you profess to abhor and loathe slavery, to educate them in a pro-slavery church to which you lend the sanction of your own membership and support. Would you educate your children in the Romanish church, or teach them to worship in a Mahomedan mosque, because you could get access to no other place of public worship? You know you would not. And there are professed Protestant christian churches in this country, whose errors are such, in your view, that you probably would not educate your families in their places of worship. But can they be more odious in God's sight, or more dangerous to your children than those professedly christian and orthodox churches, where the Lord Jesus Christ himself, in the persons of his crucified poor, 'the least of his brethren,' is scornfully thrust into a corner, or out of doors, and where not a lip must be uttered in his behalf?

## DUTY TO THE CHURCHES—TO CHURCH MEMBERS.

We are bound to deal truthfully and honestly with the members of the churches with which we have connected ourselves. If we think them true Christians, and the churches true churches, then we ought to walk lovingly with them, and not persecute them with doubtful disputations concerning minor points in which we do not happen to be precisely agreed. Let them go their own way, and we will go ours, in respect to such things. But if the points on which we differ are manifestly vital points, in which the very truth and essence of true religion are, in our view, plainly involved, and if their course be exactly opposite to ours, it follows clearly that either they or we are fundamentally wrong, and that, on one side or the other, there must be a radical change, or else there can be no foundation left, upon which we can truthfully and honestly walk together, in the mutual recognition of each other as Christians. A solemn re-examination of their ground must then become the duty of both parties. If, after such a review on our part, we still find ourselves unable either to change our opinions, or to conceive that the point at issue is otherwise than fundamental to true religion, then we are bound in common honesty and common humanity to acquaint our associates with the convictions to which we have arrived. And if they can no longer persuade themselves to change their position, we are bound, as faithful men, to shape our conduct in accordance with the principles we profess, and separate ourselves from them.

## COVENANT OBLIGATIONS.

Nothing short of this is demanded by the covenant obligations into which we enter, on joining ourselves to a church. We then solemnly promise to watch over and admonish each other in love. If we see the members of the church astray, and that too on points essential in our view to human salvation, and do not warn them of their danger, their blood and our own broken vows will settle together upon our guilty heads. And no mere lip service will suffice to the discharge of this duty, if our actions do not agree with our words; if they cannot, if we continue to sustain church relations with those whom we regard as having proved themselves by their practice to be deficient in the vital elements of sound christian character, and whom we can not reclaim.

## OUR SINCERITY—INTEGRITY—AND USEFULNESS.

How can we secure the respect and the confidence of our neighbors, (whether church members or others) unless our faithfulness be exhibited, when the proper occasion presents itself, in the manner that has been described? We profess to believe, for example, that human rights are inalienable and self-evident; that chattel slavery is the most palpable and deadly violation of those rights—that its victims have a claim upon the prayers and exhortations of all men, especially of all Christians—that christian character is, in fact, defined and modeled by the advocacy of their claims. Yet we continue by our church relations to certify, to endorse, as it were, the christian character of those who notoriously neglect, and even condemn and deprecate the performance of that heaven-imposed duty! Here our acts are in direct contradiction to our words. And which will our neighbors believe? If our remonstrances and arguments and scripture quotations were beginning to make church members tremble and inquire, our fraternal recognition of them as Christians, at the communion table, and in other associated religious action, takes back again all we had said. Their consciences are reassured. They conclude we are sincere or mistaken, for they know we are inconsistent, and they are more and more disgusted with our apparent pertinacity and stubbornness in pressing upon them sentiments by which we ourselves will not practically abide, and which our actions show that we do not regard radical Christianity, after all! Is it strange, then, that under such circumstances, the abolitionists, retaining church connections, year after year, with churches whom their professed principles should lead them to discard as anti-christian; have been dealt with by those same churches, and suspended and excluded, (not for their abolitionism—Oh! no! this is always disclaimed,) for their disturbing the peace of the church, or for annoying the members perpetually with their notions, which they evidently hold as notions, merely, and not as principles, upon which their own lives are to be squared, and their ecclesiastical relations determined?

Abolitionists are evidently losing the public confidence, on account of their inconsistency in this respect, and especially are they losing their influence with the members of the churches to which they belong. Just as their reputation and influence were destroyed at one time by their adhesion to the political parties that sustain slavery, so do they now suffer, in the same way, from their support of the churches that are equally subservient to the same wicked system.

Abolitionists who have succeeded from their old political parties on account of their pro-slavery character, and yet cling to churches and ecclesiastical bodies of the same character, bring their sincerity, even in their political efforts, into suspicion, and diminish their strength, even in that favorite department of their activity.

## DUTY TO THE SLAVE.

We cannot discharge our duty to the slave, while connected with a pro-slavery church, any more than we can while connected with a pro-slavery party in politics. The churches can no more be neutral than the political parties. And the churches not enlisted on the behalf of the enslaved, are as truly the props of the slave power, as any political party in the land. Indeed, such churches furnish, to a great extent, the moral atmosphere in which the political vices of the country vegetate. And the morals of the State can hardly be expected to be in advance of the Church. To support a pro-slavery church is to place our feet upon the necks of the crushed poor—and upon their mighty Avenger and our own Judge—who has declared that he will constitute them by their representatives, at the last day, and treat us according to our treatment of them. Of course, we must abandon such churches, if we would not 'partake of their sins, and receive of their plagues.'

## THE HONOR OF GOD—OF CHRIST—OF RELIGION—OF THE CHURCH.

All these require that Christians should secede from a corrupt church. Such a church professes to be a true Christian church—to exemplify true religion—to follow Jesus Christ—to do the will of our great Father in heaven. But all these professions are hollow and vain. Most manifestly is this the case with those churches that sympathize with oppressors, that will not plead for the oppressed—nor testify against a system of man-stealing, of theft, of forced concubinage, of tyranny, of cruelty, of compulsory heathenism, of impurity, and of blood.

To endorse the pretensions of such churches, as true churches of Christ, is to dishonor, wrongfully, the institution of the Christian Church—is to belie the nature of true and undefiled religion—it is virtually to blaspheme Christ—it is to insult the God of purity, the Avenger of the oppressed. To say that these

churches are his churches—that their religion is his religion—that their character is his character—is to say the very worst thing of him that can possibly be said. But to retain membership in such churches, and to say that they are his churches, is virtually to say that they bear in a good measure his moral image, and that the character they habitually exhibit is recognized by us as a reflection of his own!

Many who would deem it a sin and a disgrace to support a pro-slavery party in politics, or to vote for a pro-slavery man as a candidate for civil office, will nevertheless support a pro-slavery church, a pro-slavery religious sect, and pro-slavery teachers of religion; thus plainly declaring, by their acts, that they consider a political party—a more sacred and holy thing than a church—that while they cannot endure the spirit of slavery in the former, they can endure it in the latter;—that a man whose moral character does not qualify him to be a constable or a path-master, may nevertheless be a member, or even minister of a christian church! What a practical insult to christian institutions—to church and ministry—have we here! Can it be that such persons honor the church and ministry of Jesus Christ? One almost tempted to suspect that they sympathize with the wicked who would bring those divine institutions into contempt. Certain it is, that this is the natural tendency of their course. Nor will it remove the difficulty to plead that men may be entitled to a place in the Christian Church, yet nevertheless lack the information and clearness of vision requisite to the proper discharge of civil duties, or that a man whose moral character does not qualify him to be a constable or a path-master, may nevertheless be a member, or even minister of a christian church! What a practical insult to christian institutions—to church and ministry—have we here! Can it be that such persons honor the church and ministry of Jesus Christ? One almost tempted to suspect that they sympathize with the wicked who would bring those divine institutions into contempt. Certain it is, that this is the natural tendency of their course. 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